

LOGOS

Hear, O Earth! the Kingdom is Come unto Thee!

As for the Truth, it endureth and is strong: it liveth and conquereth evermore.

VOL. I.

CHICAGO, FEBRUARY, 1889.

No. 3.

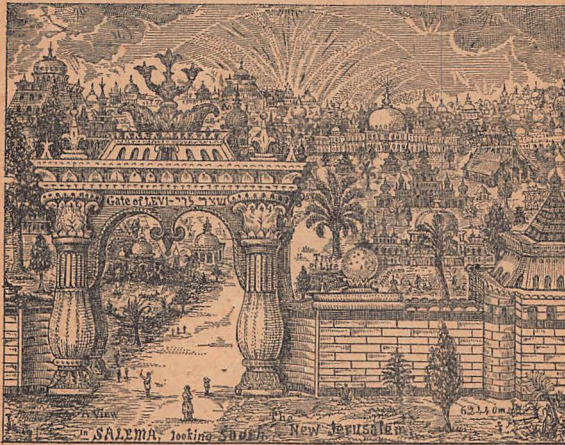
THE NEW JERUSALEM.

BY SIVARTHA.

NO. 2.

The Messianic Kingdom is both material and spiritual, both external and internal. Every one of its departments has its direct source and

the group of religious organs; and so of every part of the social structure, its foundation is in the spiritual nature of man. This was never before true of any system of government or national life. It is moved by the mightiest impulses of spirit-



The gate of Levi, here shown, is the middle one on the north side of the city. The architecture is different in each of the twelve gates, because the various faculties attract us to different forms and colors. The distant view is the center of the city, and the large building is the Temple.

counterpart in some department of man's spiritual nature. Thus the department of Science has its source in the Reasoning faculties; that of Religion has its counterpart in

ual life, and these alone lift it into majestic power and will maintain its triumphant course through coming ages.

This is the first form of civil soci-

ety which has ever recognized reform and growth as normal and proper to society. Ample provision is made for these through its groupate of Culture. It will never need to be changed for another form of society. For its constitution is in complete harmony with that of man, and it will permit of his unlimited advancement through all ages of time.

In ancient Israel every tribe was ruled by a prince or chief, and those were all subject to the King or judge. In our new Israel every tribe or group is ruled by a male and female chief, and in Salema these are subject to the Prince and Princess, twenty-six rulers in all. This is the number of the sacred name Yehovah; and Ezekiel declares that the name is embodied in the very plan of the city, and the Apocalypse declares the same thing.

There is only one possible explanation of the facts in this case. Yehovah knew how the twelve groups or faculties are located in the human brain, for man is in his image. He selected Jacob, controlled the forming character of his twelve sons, so that each one had a different set of faculties dominant, and would transmit these characteristics to his descendants.

Yehovah also directed that the camp of the Israelites in the wilderness, the twelve stones in the High Priest's breastplate, and the twelve oxen under the brazen sea in Solomon's temple, should be arranged like the groups in the brain, and like the parts of the city. Teaching the same thing through many symbols

during their national history, he at length gave to Ezekiel and to John the vision of the New Jerusalem, as a sublime type of the everlasting kingdom to be established, and as the actual plan and model to be copied in building all the cities of the new and redeemed earth. The city was both a symbol and reality.

Jehovah knew that of the twelve groups in the brain, five point downward, and seven point upward. They are not divided equally. That he knew this is proved by this fact; In ancient Palestine, the twelve tribes were scattered about in irregular patches, but in the vision of Ezekiel he saw them arranged in regular bands across Palestine. A square and band called the oblation, was set apart for the city, the priests, and the Prince. Then above this were placed seven tribes, and below were placed five, which represented the five lower groups of the brain in the plan of the city—that is, the tribes of Benjamin, Simeon, Issachar, Zebulon, and Gad. The scientists who discovered and classified the organs of the brain had not the remotest idea that they were mapping out something which was in anyway represented in the bible. This is positively proved by the way in which their discoveries were made and published. The author's maps had been published nineteen years before he saw that the twelve groups had the same character and arrangements as the parts of the New Jerusalem. As early as 1868 the author had discovered that the scale of twelve angles measured the

human head, and that this was the mathematical outlay of the New Jerusalem.

All these facts prove that there was no intention on the part of these scientists to plan out something which should fit and explain the bible. Any mistake in locating the groups would have spoiled the whole arrangement and resemblance. And if the author had not discovered the true structure of a perfect society, based upon the wants and faculties of man, then there would have been no practical value in the resemblance. The traits of character which marked each tribe of Israel were well known to bible students. But none of these students suspected that if we put all these traits together they will exactly cover the twelve groups of faculties which make up the human mind. In only two places of the bible do we find the order of placing the tribes described; these are the second chapter of Numbers, and the forty-eighth of Ezekiel. The first was the camp of the Israelites in the wilderness, and the second was the New Jerusalem. The camp was merely temporary; the divine city was promised to be of eternal duration. If there is any difference in the arrangement we must, therefore, give the preference to that of the city. Not a single tribe in the city occupied the same place as that tribe did in the camp. The latter typified the disorder which prevailed among the tribes after they settled in Canaan. The two arrangements would have been alike in both cases, if

they had been copied from the signs of the zodiac, as some foolish people have imagined. Moses and Ezekiel were representing living groups of men, and the living plan of a divine city, in which each of its twelve departments should provide for some want and aspiration of man. This work was directly and vitally human in its objects and aims. The symbols which they used had mathematical exactness of shape, of color, and of arrangement. And these symbols fit without a break into what science has discovered through independent methods in the constitution of man. We know very well that these laws in the nature of man were not understood by the ancient prophets of Israel. But Yehovah possessed this knowledge, and he inspired Ezekiel to write the plan of the city. The proof of inspiration for this part of the bible is therefore as positive as any other demonstration in science.

In one hundred and seventy-four verses of the old testament the prophets declare, with great emphasis, that in "the day that he comes" the Messiah shall gather and rule over twelve tribes of Israel, and that he shall establish them in Palestine forever. The work of organizing, grouping and locating the bands of Messiahs is the true work of gathering and sealing the twelve tribes. For each band becomes like the ancient nation of Israel in miniature and each state and nation presents the same features on a larger scale. The nation of Israel was a true type

of the final organization of human society in twelve groups or departments. And because they were such a type, their record stands as the central fact in the world's history. For this reason they were the chosen people. But they had not discovered the natural laws of society, and they never carried these laws into practical life. Israel was an undeveloped type, as a child is an undeveloped man.

The tribe of Judah, mixed with that of Benjamin and part of Levi, are with us to-day as a distinct and easily recognized people, the modern Jews. The other ten tribes never returned after their captivity, 721 B. C. They lost their distinctive name, but their descendants must still exist as a numerous people among the nations of the earth. There is a fairly proven chain of historical evidence which shows that the modern Anglo-Saxons are these ten tribes. But it is not necessary to prove this in order to fulfill the prophecies. We must not only be able to recognize the ten tribes as a whole, but also exactly what tribe each person belongs to, in order to restore them to their true places. The work of identification would be useless without this definite knowledge.

Many of the Jews have supposed that either the Messiah or Jehovah himself would have to exercise miraculous powers in order to identify the members of each tribe. But we now can understand that this was not necessary. If we know the ruling traits in a person's character, that tells us to what tribe he belongs. Is

he dominantly religious? Then he is a Levite. Is he devoted to gathering wealth? then he is a Benjaminite. Is he charmed by the pursuits of art? That marks him a Simeonite. Thus the whole work of identifying the tribes becomes a simple and exact matter.

The great truth represented by the tribes of Israel was as broad as the human race. It was not "exclusive and Jewish." The very promise to Abraham was that "in his seed all nations of the earth should be blessed." And this promise to the Gentiles was repeated through the prophets. Most certainly no form of Christianity ever filled, or ever can fill, any of those types and conditions.

The prophets declare that the Messianic Kingdom shall extend over the whole earth, and include all nations, with Palestine as their center. Many of the Jews will return to the land of their fathers. But many will remain in the countries where they are now, yet the societies in which they live will be bands of Israel, with all the twelve tribes represented. The prophets say that many other people will be among the Israelites when they return, and that these shall have their inheritance with whatever tribe they may cast their lot.

Obedying the supreme law of Jehovah, the stick of Joseph is here joined with that of Judah, the long rent houses of Judah and Israel are united forever, and in them all the nations shall be blessed.

On the site of the ancient capital

of Palestine a new city shall lift its magnificent domes toward heaven. The geographical center of the earth shall become the center of unity and power for all nations. And the ransomed of Yehovah shall return, and come to Zion with songs and everlasting joy upon their heads. The law of Yehovah shall go forth from Zion, and the word of Yehovah from Jerusalem, for in the very plan of the New Jerusalem, are embodied and illustrated the great laws of personal and national righteousness. The arrangement of its parts shows the balances and responses of the different parts and interests of society. Measuring in either direction across the city, we will find parts which balance and respond to each other according to the laws of social polation. With such an arrangement of different classes of people in the departments of the city, we shall find that the vital currents of spiritual force will naturally flow from part to part, in definite order, the same as the human brain. The city thus becomes like a living being pervaded and illumined by spiritual light and life.

MIDDAY HYMN.

*Rewritten and Adapted for Messians by
E. R. Knowles, Ph. D.*

"Thou knowest my downsitting and my uprising; thou understandest my thoughts afar off." Psalm CXXXIX. 2.

Now doth the sun from heaven's height
Send forth Its noonday heat and light;
Yehovah, shine on us, and fill
Our hearts with zeal to do Thy will
And when, with doubt and fears oppressed,
We, trusting, look to thee for rest.
Give to our parched souls, O Lord,
The living waters of thy word.
Grant that, amid life's toil and care,
Thy sweet refreshment we may share,
Grant that we ask, Almighty Lord,
Yehovah, Elohim, adored.

GOD IS A PERSON.

NO. I.

BY ADASHA.

The question of the nature and character of God is neither an old nor an uninteresting one and in these days any facts which throw light upon the subject are seldom out of place. As a result of the dogmatic teachings of Christian theology, which clothes God with impossible or unexplained attributes, there have arisen new schools of thought and teaching just as dogmatic in their ways. The idea of the impersonality of God is continually appearing in all manner of places. Indeed a great wave of denial, now sweeping over the earth, threatens to destroy utterly all the natural conceptions of God as a person.

One would hardly expect to find this particular kind of skepticism among any of the varying forms of Spiritism. These classes know that the spirit retains the same personal form and characteristics, after it has passed out of the body, that it possessed while in the flesh. Why they should then deny the facts related in our most ancient history, the Bible, is incomprehensible. We should have as much confidence in its statements of spiritual facts as in any of the experiences or occurrences of to-day.

In this history we find many accounts of a Spiritual Being who gives His name or title as God, and who manifested His presence and power among the Israelites as a *person* in the form and appearance of a man. It is irrational to deny

this fact. It might be consistent to deny the whole account and to assert that the entire history is the result of hallucination; but this would involve the denial of all spiritual manifestations, for the ancient and modern claims agree. To apply the name of this Being to a force which they cannot analyze, and to deny his person is both inconsistent and dishonest.

The Bible is so large that the masses are unacquainted with it; they trust to their religious teachers to give its purport. I will give extracts from this history of the race, and the nation of Israel during its formative period. I take these extracts from the first five books of the Bible. These can be easily examined, and the intervening history will prove additional testimony that God was seen, heard and known as a person by these ancients. This can by no means be harmonized with the modern teachings that God is a formless force. I may save space by omitting to cite chapters and verses. My first quotation stands forever an evidence that both a male and a female person acted unitedly in the creation of the human species.

"And God said, 'Let us make man in our image, and after our likeness.' * * * So God created man in His image; in the image of God created He him; male and female created He them."

"And Yehovah *appeared* unto Abram and said: 'Unto thy seed will I give this land;' and there he builded an altar unto Yehovah, who *appeared* unto him."

"And when Abram was ninety years old and nine, Yehovah *appeared*

unto Abram, and said unto him, 'I am the Almighty God; walk before me, and be thou perfect.'"

"And Yehovah *appeared* unto him in the plains of Mamre; as he sat in his tent door in the heat of the day, and he lifted up his eyes and looked and, lo! three men stood by him: and when he saw them he ran to meet them from the tent door, and said, 'My Lord, if now I have found favor in Thy sight, pass not, I pray Thee, from Thy servant; let a little water be fetched, and wash your feet, and rest yourselves under the tree, and I will fetch a morsel of bread, and comfort ye your hearts.'"

Then follows the account of the little feast together, and the promise of the birth of Isaac.

"And Sarah laughed", "and Yehovah said unto Abraham wherefore did Sarah laugh? Is anything too hard for Yehovah? It is evident that Yehovah was one of the three men to whom Abraham had just extended hospitality. The evidence is more apparent further on in the interview where the reports against Sodom and Gomorrah are discussed.

"And Yehovah said" because the cry of Sodom and Gomorrah is very great because their sin is very grievous, *I will go down now* and see whether they have done altogether according to the cry of it, which is come unto me, and if not I will know.' And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before Yehovah. And Abraham drew near to Yehovah and began pleading for the city that it should not be destroyed. * * * Yehovah *went His way* as soon as He had left communing with Abraham, and Abraham returned unto his place."

It is evident that the "two angels" who came to Sodom to fulfill the mission of destruction, were two

of the *three men* who partook of Abraham's hospitality, like ordinary human beings, Yehovah being the other one. Since I am quoting only special points in which He distinctly appears as a person, I must of necessity omit important parts of the history which confirm that fact. I advise the interested to read the entire account. It will be hard to harmonize it with the idea of God as a formless force.

That He is *not everywhere present at all times as a person*, is clear, from the fact that He "came down to see" if the reports brought to him against Sodom and Gomorrah were true, and that when He had made His own personal observations, He "went his way as soon as He left communing with Abraham."

"And Jacob was left alone, and there wrestled a man with him until the breaking of the day. And he said, * * * 'Thy name shall be no more Jacob, but Israel: for as a prince thou hast power with God and with men, and hast prevailed.' And Jacob called the name of the place Peniel, for I have seen God face face and my life is preserved."

"And God *appeared* unto Jacob again, when he came out of Padan Aram, and blessed him. And God said unto him, 'I am God Almighty. Be fruitful and multiply.' * * * And God *went up from him*."

To prostitute the sacred powers of life in obedience to any sentiment, any influence, or any authority, for any use or purpose whatever, which hinders the development of a perfect spiritual character, and a perfect physical body subserves the evil powers, and tends to destroy both spirit and body.

PORT ANGELES BAND.

H. G. C. Gordon and wife of Port Angeles, Washington Ter. are organizing a Band of Messians for the purpose of realizing the Messianic Life. They have a tract of government land and are working with zeal, energy and preservice to make a home for a Band of Messians. They have already established a growing business in the manufacture and sale of Wheat All. And this together with other cereal foods would give employment to an entire Group of Messians. The cost of establishing such a business is not great and the remuneration sure. The making of shingles, lath, pottery, furniture and wood mantles; the canning of clams and salmon; besides the usual agricultural industries are all branches of business in which a few determined, energetic people organized as a Messianic Group could find ample scope for their energies with a good return for all investments.

As an inducement to those who would like to unite with them in a practical application of the principles of Messianism, Mr. and Mrs. Gordon will sell twelve acres of land to a Group for twenty five dollars.

Organization is a characteristic feature of this age, and its power is especially seen and felt in the gigantic trusts and combinations of capital. Under their despotic power the workers are crushed and robbed of the products of their toil. But the workers have themselves to blame if they do not profit by these examples of organization. Let a few de-

terminated families organize and select a place where natural advantages are good and they can produce more than they can themselves consume. There are few places in the U.S. offering as good natural advantages and conditions for co-operative production and distribution as the Puget Sound country. Therefore all who aspire to a higher plane of living and desire to attain it through co-operative effort should write for particulars to H. G. C. Gordon, Port Angeles, Wash. Ter.

When reason's voice,

Loud as the voice of nature, shall have waked
The nations, and mankind perceive that vice
Is discord, war and misery—that virtue
Is peace, and happiness, and harmony—
When man's maturer nature shall disdain
The playthings of its childhood, kindly glare
Will silently pass by, the gorgeous throne.
Still stand unnoticed in the regal hall
Fast falling to decay; whilst falsehood's trade
Shall be as hateful and unprofitable as that of
truth is now.

—SHELLEY.

In the body politic the first thing which lives and moves is the intention of the people, having in it the blood, that is, the prudential care and provision for the public good, which it transmits and communicates to the head, as to the principal part, and to all the rest of the members of said body politic, whereby it subsists and is invigorated.—*Taine.*

"All truth understood becomes duty. To him that obeys will the truth become easy; to him that does not obey, it comes not, or it becomes in form of fear and dismay. The true, that is the obedient man, cannot help seeing the truth, for it is the very business of his being, the natural concern, the correlate of his soul."—*Words of Faith.*

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EDITORIAL.

We are glad to greet you again, dear friends, after our long absence. It has been a sorrowful absence to us, for we have feared that our efforts must be suspended for an indefinite period, owing to failure in receiving promised assistance.

We have been debating in our mind, and asking the spirit, whether it is wise under these unexpected circumstances to proceed without a better financial basis, but have decided that since we have the "spindle and the distaff ready" we will trust that "God will send the flax" and *while we have flax in our hand we will spin.* The vastness and importance of our work is ever before us, and the consciousness of our own personal insufficiency is a continual source of weakness, only as we know that we represent living and practical principles and are upheld by the God of peace, whose eyes are ever toward the land of His promise.

Many people are already saying "come let us go up to Jerusalem."

Within the last five years, great changes have taken place in the land of Palestine. So many new buildings have been erected outside the walls

of Jerusalem, that it forms almost a new city. From Joppa to Jerusalem, we are told there is a line of new buildings the entire distance—many of them of great beauty.

Visitors grow enthusiastic over the wonderful possibilities of the country. Porter in his book on Syria and Palestine," p. 528, says: "It is a question whether the nations of Europe are justified in leaving such a noble country to the unlimited control of such a set of wastful unprincipled tyrants. Let them give it an hereditary ruler, an army of its own, let them encourage agriculture, and aid in the construction of roads and railways, and it will soon become the very garden of the Levant."

We have practical plans for accomplishing all this and much more. We present in this number an engraving which shows a view of the city from the gate of Levi.

The same constructive brain, and the same artist hand has planned and drawn, not only the twelve gateways of the new city, but the temples, or homes, workshops, public buildings, in fact a complete design for a city after the divine pattern.

All these designs will appear in future numbers of Logos.

Shall we be able to proceed with this great work without hindrance? Or shall we be let to struggle and wait without seeing its accomplishment in our day. It depends wholly upon the readiness of the people. For Yehovah is always ready. He only waits for man.

"O house of Jacob, come ye, and let us walk in the light of Yehovah."

CORRESPONDENCE.

E. R. K., writing of "Vonisa," or the "Book of Life," says, "I not only think it a masterly work, but as perfect an exposition, as lucid an exegesis of prophecy, and as expedient a system of civil law and social science as can be found * * * I am arranging to settle down and work for the Messianic cause either in Boston or its vicinity. This move I have felt impressed to make and with a most unmistakable spiritual direction.

Mrs. H. C. G., Sparta, Wis. writes "The Logos duly received". I like it very much. It is artistic, well gotten up, well edited, and no doubt will be a favorite with all spiritual truth loving readers. May the divine spirit of wisdom fill all your thoughts that the truth may be fully set forth to a hungering people. And may the new age of righteousness come speedily."

Mrs. M. A. B., Calumet Ave. Chicago, in a personal letter says: "I received the Logos yesterday. I am sure that it is a very interesting little pamphlet, and creditable to its editor. It seems to me strong enough to live."

"I received the Logos. Think it is a good paper. You are doing a grand work. It is a noble work which lifts humanity to a higher sphere, and this will undoubtedly be the result of your magazine. I verily believe that we are in the morn of a new dispensation. There are divines who think the same, and more, that the millennium is not far

distant. Dr. Sutherland preached a sermon a few weeks ago on this subject. He said: "At that time there will be no monopolies, or trusts." He thinks there will be a great revolution before that time; that indeed there is a great revolution in society to-day, and we are adapting ourselves to it slowly and almost unobservedly. If the Government does not legislate in accordance with the demands of this revolution, it must become a bloody one, for the inevitable must and shall come to pass. The eternal laws of God will sweep everything as if all were nothing. I am glad that I and many others have this confidence in the great I AM. God is for the people. The high shall be brought low, and the low shall be exalted, for in them are found truth and honor. I believe that it is probable that your system of government is a great step toward the millennium.

T. E. M.

GRAND RABBI OF FRANCE.

M. Isidor, Grand Rabbi of France is dead at the age of 76 years. For more than fifty-five years he served as rabbi in small congregations in Alsace and Lothringen until he was called to become Chief Rabbi of Paris. The Jewish Rabbis and all the officers of the creed are paid by the Government and are as much recognized of the Government as the ministers and priests of the Christian denominations. M. Isidor was intrusted by Louis Philippe, the last of the Orleans, with many delicate and important missions, and

was counselor in the reign of the Republic under Louis Napoleon, who also trusted him and had full confidence in his ability. One incident of his life may be presented. When Louis Napoleon, in 1852, on that memorable December night changed the Republic of France into a decaying empire he asked the Grand Rabbi how he should pray every Sabbath day (meaning the prayer of the Israelites for the government.) Rabbi Isidor calmly answered: "Emperor, we Israelites are accustomed to many changes on earth, and I shall address God as heretofore, as the Ruler of the Earth."

Within man and through man is revealed the living God.

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"A King of England cannot at his pleasure make any alterations in the laws of the land, for the nature of his government is not only royal but political."

Whoever receives a marked copy of this number is earnestly invited to subscribe to Logos and to endeavor to interest others in the subjects it presents.

EDITOR'S TABLE.

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Our Rest and Signs of the Times. Monthly, \$1.00 a year. C. H. Jones editor and Publisher, 112 Van Buren st., Chicago, Ill.

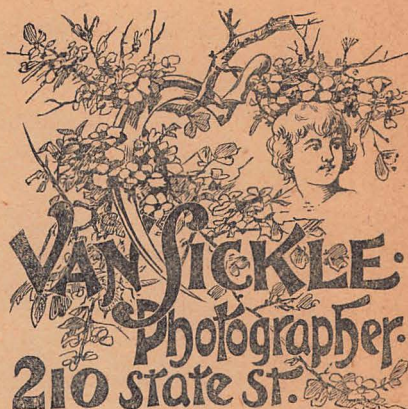
From Robert Banks & Son, Racquet Court, Fleet street, London, we have an interesting catalogue of books on the identification of the Anglo-Saxons with the ten lost tribes of Israel. One of the best of them is "Fifty Reasons Why the Anglo-Saxons are Israelites of the Lost Tribes of the House of Israel," by Rev. W. H. Poole, D. D. Price, 7d. This is the best pamphlet to place in the hands of a person unacquainted with the subject. We would

advise our readers to send for it. Other good books are:

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